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THE ROMISH CONFSSIONAL:

IS IT PROPERLY ENTITLED TO PRIVILEGE?

By privilege in this connection, we mean exemption on the part of the confessor and his penitents, so-called, from the supervision of civil law, or liability to be called in question for, or even in respect to, what may have been heard or confessed in the Sacrament of Penance.

Papists and their abettors of course will take the affirmative of our question. And we may be reminded that the people of the State of New-York have taken the same side, and settled it by an act of their Legislature, of more than a quarter of a century's standing. But notwithstanding this, the subject is still urged upon us. It is urged by recent occurrences, in different parts of our country, in connection with the Confessional, and by the growing impression on the popular mind, that it is *not* of that class of things in religion to which a fair construction of the constitution and laws, in regard to religious liberty, would award any special "privilege." They

indeed tolerate and protect all religious tenets or principles that do not lead to licentiousness, or to practices inconsistent with the peace and safety of the state. But it is extensively believed that the confessional is not thus distinguished, especially as it is now managed. We can not avoid the conviction, therefore, that the whole subject needs to be reëxamined, and put upon a different footing from that which it now occupies. And with the increased light which the experience and observation of the last twenty-five years have poured upon the people of the United States, in relation to the theory and practice, the spirit and design of Romanism, we are persuaded that much juster views, in respect to this important part of the Papal system, than were formerly entertained, could now be brought to the investigation, and lend a safe influence in determining what position it ought to hold.

And it is not unreasonable to suppose that if more enlarged and correct

views of its character and designs had obtained, on the part of those who were chiefly instrumental in inducing the state to take it under its protection, and to shield the Confessor from examination, touching things made known, or devised within its inclosures, a different result would have been reached. For at and previous to the time of such action, the masses of the people, by the management of the priesthood and interested partisans, had been led to believe that Romanism had been radically modified—had been enlarged, or abridged, or so changed that it was no longer what it had been in the countries of the Old World, in the times of the dark ages, or even in subsequent periods. As yet very few of its odious features, in doctrine or practice, had been allowed to appear. Bishops and priests, and all orders of officials, were careful to respect public opinion, and to conform largely in appearance at least, to the usages of the Protestant community. Advantage was thus taken of the times and of the national sentiment respecting religious toleration, and the confessional was consequently admitted to its present "privileged" position.

But since that period great changes have occurred. Availing themselves of the known liberality of American laws and institutions, immense multitudes of the subjects of the despotisms of Europe, educated in the Papal religion, have congregated on our soil. And encouraged by their presence, the hierarchy have abandoned much of their former reserve and taken an almost entirely different attitude. They have greatly changed their conduct and their teachings. We now see in almost every part of the land Romish chapels and seminaries, cathedrals and

mass-houses, altars and schools, and other appliances for propagating the faith, and accomplishing the design of the system with which they are connected. And chief among the devices for eluding individual or governmental efforts at detection, or for overcoming hindrances in the march toward a specific end or ultimate triumph, is the Confessional.

Now, confession of sin, as spoken of and enjoined by the Scriptures, is not only a simple and harmless service, but proper and beneficial, both to private and public welfare. It is a penitent acknowledgment to God, or to the party that has been injured, of the wrong that has been committed, and implies an abandonment of it at once and for ever. It contemplates God as offended by every sin, even by that which is committed only against his creatures, as well as by that which is committed more directly against himself. And although the person offended may be induced, through confession on the part of the offender, to remit the punishment which he might justly exact, the transgressor is taught that forgiveness, in relation to the future life, and to the offense that has been offered to God, is a divine prerogative, and that God only, of whom it must be sought, can grant its bestowment. By no possibility can *this* be tortured into evil to the souls of men, or danger to the state.

But confession in the Romish system of religion is materially different from this, and holds but few points in common with it, or which are known to the Bible. In it, the offending party goes to a priest instead of God, or the person or persons injured. He asks for forgiveness, not of God, nor of the offended, but of a priest, whom he

meets in a *private* interview. And absolution from liability to future punishment, and priestly assurance of divine approval, are obtained rather by frequent and minute acknowledgments of sin, according to a prescribed ritual, than by genuine sorrow for its commission, and an instant and perpetual abandonment of the evils which had been perpetrated. As a necessary consequence, the confessional *encourages* rather than *imposes a restraint* upon a life of wickedness. And this constitutes a large part of our objection—and we think it an important one—to its enjoying the protection of “privilege.”

The Council of Lateran, in the early part of the 13th century, and by whose authority auricular confession was first imposed upon the members of the Church, enjoined:

“That every man and woman after they come to years of discretion, should privately confess their sins to their own priest, *at least once a year*, and endeavor faithfully to perform the penance enjoined on them, and after this they should come to the sacrament, at least at Easter, unless the priest, for some reasonable cause, judges it fit for them to abstain for that time. And whoever does not perform this, is to be excommunicated out of the Church, and if he die, he is not to be allowed Christian burial.”

The Council of Trent, in the 16th century, confirmed this requirement of an *annual* confession, and pronounced an anathema against any who should deny “that all Christians of both sexes are bound to observe the same once a year.”

The practical effect of this stated settlement of all accounts—of having all charges against one, as a sinner, blotted out, so as never more to be

brought to remembrance—and also of knowing that, at a small cost, it can be effected, must necessarily be to diminish very much in the mind of such as believe it possible, the odiousness and danger of sin, and to lead them on to its commission.

And cases are not wanting in Papal history that abundantly and painfully confirm the correctness of this view. And, on the other hand, there are notable instances of the discontinuance of crimes in Romish communities, where the perpetrators, when arrested, have been denied, by the officers in power, an interview with their priestly confessors.

These facts throw a flood of light on the subject. They are worth more than volumes of abstract reasoning to show the influence of the confessional, and especially its relation to crime. They show conclusively that the influence is prodigious, and the relation is that of cause to effect. If in some cases it may restrain from sin, in others it is promotive of disorder and immorality: and, consequently, we are constrained to believe that it is not properly entitled to that position which has been awarded it as a part of a system of religion. For neither the constitution nor the laws were intended to operate as a shield to vices or crimes, or any thing that would lead to their existence; and the argument, therefore, for its protection—the inviolability of its seal—is of no value, because of its want of applicability to the case. In reaching this conclusion we bear distinctly in mind the American doctrine, that “every principle and tenet of religion, which does not lead to licentiousness, and to practices inconsistent with the peace of the state, is to be protected;” but we find, un-

fortunately, that the confessional is not so distinguished. It bears a positive and fearful relation to iniquity, which places it beyond the pale of "privilege."

And for the same reason, the argument drawn from the respect and protection due to "the rights of conscience" is of no force. It is based on an entire misconception of their nature and what they require. They are always in harmony with natural right, and are neither vindicated nor honored when converted into a sanctuary for sin, or made even the occasion of detriment to public or private welfare. And, on the other hand, they are not injured when wickedness is arrested, and the means of it destroyed, however the parties involved may, through ignorance or malice, or interested motives, exclaim against it.

A case or two in other connections may elucidate the idea. We take the Mormons and their views of concubinage, and the Thugs and their views of murder.

The Mormon, by his religious system, demands a plurality of wives; and the Thug, by the same authority, engages in acts of murder. They severally plead for undisturbed indulgence in their respective ways, because they constitute a part of their "systems of religion." Now are they to be heard, and their operations protected, because they put forward their religious system, and plead "the rights of conscience"? Most certainly not. The ignorance or depravity, or both combined, which such things imply, may excite the pity, or, it may be, the indignation of the right-minded and the good, but the usages pleaded for have no just claim to protection. And the true principles of religious liberty

and the real "rights of conscience," would be vindicated and honored by their immediate and perpetual prohibition, because of their immoral and injurious character.

Thus in the case of the confessional: its connection with a system of religion, and the plea for the undisturbed use of it, based on the respect due to "the rights of conscience," ought not to be taken without examination, nor allowed to defend and perpetuate such a prolific source of evil, as it is now known to be. These rights demand for their vindication an opposite line of conduct, where sin is involved.

Now, so far as the priesthood are concerned, and, if we mistake not, they constitute the principal party interested in it—the withdrawal of privilege can inflict no wound on their consciences, when considered simply in their relations to penitents—and these seem to be their principal relations, and to give it its chief value. For conscience, in the matter of religion and of duty, has respect only to that which appertains to its possessor. Whether, therefore, their flocks, or any part of them, come or not on a given day, once or more times in a year to them, to make known a portion of their past history, the secrets of their hearts, or the purposes they have formed in reference to a period of life yet to come, their consciences can not be affected by it. Their interests in a commercial and governmental point of view, might suffer by it, and undoubtedly they would; but these are not necessarily comprised in the question of religious liberty and the rights of conscience, and we consequently leave them out of sight. And while we would indulge in no uncharitableness, we are constrained to say, that from

what has been crowded on our observation in regard to it, we have been compelled to believe that if it were not for the maintenance of these interests, little would be heard in respect to the confessional—it would soon drop into disuse, and go out of existence. The hierarchy are the chief advocates for its continuance and inviolability, and they make it the source and defense of their power. Whether, therefore, the rights of individuals, the happiness of families, the peace of the community, the welfare of the state, and the salvation of souls, should be allowed to be disturbed, or put in peril, for the sake of gratifying the ambition and maintaining the position and temporal interests of any class of men, under a plea derived from “the claims of conscience,” or of “religious liberty,” is worthy of serious consideration. In the light that is now enjoyed, in respect to the confessional, its uses, and designs, we think it a question not of difficult solution; and we hope it will be taken up by all classes of citizens, and fairly and fully discussed, and properly decided. To this end chiefly we have here introduced it.

If our space would allow it, it would be interesting in this connection, to trace the origin and progress of the Romish doctrine of confession to its establishment in its present form. Its origin was not coëval with Christianity, as its abettors now teach. It was unknown to Christians for many long centuries, and it is the result of much research in the subject of government and financiering, and in the 13th century was brought into observance on the part of the laity, only by the most terrible pressure of disabilities and anathemas, and such like things. An exhibition of the numerous and painful

disabilities threatened, and of the terrific anathemas denounced in respect to such as failed to attend upon it, would probably in the case of every unprejudiced person, awaken more than a suspicion that FEAR has as much as “conscience” to do even now in bringing the masses to submit to it. But we can not, at this time, go into that matter. We believe, however, that if all of the *alarming* considerations that are usually employed by prelates and priests, theological teachers, and others in authority, to influence the faithful, and terrify the delinquent were withdrawn, few would find the argument from “conscience” strong enough to lead them to that humiliation and destruction of all proper self-respect, which the service in the confessional always implies. It reduces the subject to the lowest point of degradation—requires him to lay open every department of his soul, the most secret thoughts and emotions, and even demands the surrender of the conscience, an unquestioned obedience to what is enjoined.

Before we close this article, however, as it may serve to enlighten inquirers, in regard to the general subject under consideration, and aid them to determine the estimate they should make of those who manage the confessionals, we will submit some of the authoritative instructions that are given to them, and in accordance with which they are expected to act. And as most of the Irish priests in the United States have been educated at Maynooth, near Dublin, in Ireland, we will quote from the class-book used in that college. The same things, however, are substantially taught in this country; for as they are approved by those in power, they are general, at least so

far as it is deemed prudent to make them so.

But we will first give the authority of Councils on the topic we intend to present. The authority for an annual confession we have given above, in quotations from the acts of those of Lateran and Trent. And we will now quote from them, merely upon the subject of SECRESY. The Council of Lateran says:

"Let the priest take special care, neither by word, nor sign, nor by any other means whatever, to betray in the least degree, the sacred trust confided to him by the sinner."

The Catechism of the Council of Trent says:

"Secresy should be strictly observed, as well by penitent as priest."

On this subject, Peter Dens, in his Moral Theology, prepared for the use of Romish seminaries and students of theology, thus discourses:

"Can a case be given in which it is lawful to break the seal of confession?"

"Answer: None can be given, although THE LIFE OR SALVATION OF A MAN, OR THE DESTRUCTION OF THE COMMONWEALTH WOULD DEPEND UPON IT. Nor can the Pope give any dispensation in this case; because the secresy of the seal of confession is more binding than the obligation of an oath, a vow, a natural secret, etc. And it depends on the positive will of God."

A high estimate this, of Romish interests, and a very low estimate of human life and salvation, and of the value of our country's safety! Men's lives must be sacrificed, the government and the nation destroyed, rather than Romish interests or the confessional be given up! But let us go on, and see how courts of justice, and the solemnity of oaths, are to be

treated by Romish priests, if called in question.

"Question: *What, therefore, must a confessor answer when interrogated respecting any truth which he has learned only through the confessional?*

"Answer: HE MUST REPLY THAT HE DOES NOT KNOW IT, AND IF IT IS NECESSARY, HE MUST CONFIRM THE SAME BY AN OATH."

And what will honest American moralists say to this? In their view, as also of our courts of law, it is falsehood and perjury, and yet Romanists are taught that they are to be indulged in. The confessor is deliberately to commit both, rather than fail to set forward the interests of the Romish system! Mark how straightforward the teacher goes through with his instructions to his pupil! He uses no circumlocution, no ambiguous phrase, but tells him at once, and right out, "*He must reply that he does not know it, and if it is necessary, he must confirm the same by an oath.*"

Do our constitution and laws design to protect a religion like this?

But lest some tender minds should be shocked by such excessive wickedness, and by instructions so very base, this teacher propounds an objection which might naturally rise in the mind of the pupil, and proceeds to answer it thus:

"Objection: *It is not lawful to lie, but this confessor would lie because he knows the truth, therefore, etc.*"

"Answer: I deny the minor proposition; because such a confessor is interrogated as a man, and answers as a man: BUT NOW HE DOES NOT KNOW THIS TRUTH AS A MAN, ALTHOUGH HE MAY KNOW IT AS GOD, as St. Thomas Aquinas says: And this sense is naturally in the answer; for when he is

questioned, or replies out of confession, he is considered as a man."

"Question: *But what if the confessor is directly asked whether he knows that by sacramental confession?*"

"Answer: In this case he need answer nothing: so Steyart with Sylvius. But the question is to be rejected as impious: or the confessor might say absolutely, not relatively, to the inquiry, (*Ego nihil scio*.) I know nothing, because the word (*ego*) I refers to human knowledge."

"In like manner if a confessor should be cited before a court for trial, that he might give a reason for the denial, he ought to contend that in this matter HE KNOWS NO SUPERIOR BUT GOD."

It is difficult to conceive of assumptions more blasphemous, or of teachings more abhorrent, than these contained in the answers to the objections proposed. And yet they are what are inculcated in Romish seminaries; and in accordance with which Romish priests are expected to act.

In the confessional, the priest is as God! And he may, according to Romish theology, set at defiance the authority of the courts of law, magistrates, judges, and the highest functionaries known to human governments. He is taught to recognize no superior but God. Thus he is above, and independent of all. And the obligations of truth, and the solemnities of oaths, he may dispense with and violate, when in his judgment, the ends of Romanism will be promoted by their sacrifice! Such are the teachings of standard Papal authors. And under such instructions, sanctioned by the forms of their sacraments, indelibly to stamp them on their memories and hearts, young Papal priests are reared. And many thus trained are now in the United

States, and their number is annually increasing.

We will not stop here to inquire what kind of citizens persons so instructed will make, or how much confidence may be reposed in the generation that may rise under their influence, and be taught religiously to embrace and approve such principles. Every reader can form his own judgment respecting them without help. But we submit it seriously to our fellow-citizens, of all denominations, whether the confessional, managed by men avowedly holding such principles, and teaching a religion that comprises such sentiments and authorizes such practices, is entitled to "privilege"? We ask for this subject a candid and impartial examination. For when such principles and practices are openly avowed as a part of their "system of religion," and put forth without protest or disclaimer from any of the denomination from which they proceed, and especially when great efforts are made in many quarters by lectures and sermons, orations and speeches, and newspaper paragraphs, lauding it to give it currency and favor, duty to themselves, their children, and coming generations, calls earnestly upon the people to examine and deal with it according to its merits.

If by the suppression of its peculiarities, or any other means, our forefathers were led into error in ranking it with those matters in religion that are manifestly, by their character, entitled to respect and to privilege; let it now be reexamined in the light which its fuller development by its friends and confessors has shed, and let the principles of religious freedom, and the rights of conscience, be vindicated from the wrong they have suffered.

THE ROMISH CHURCH IN MEXICO.

ALTHOUGH Mexico is near to the United States, bounding them on the South-west, and comprises an area of 1,320,000 square miles, and a population of nearly 8,000,000 of souls, comparatively little is known by the body of our inhabitants in respect to the country or its people. From its first subjugation by the Spaniards under Cortez, it has been as to religion under Roman Catholic influence, and it now presents a striking and instructive illustration of the legitimate tendency of the Papal system.

The following account of the Romish Church in that country is taken from Wilson's "Mexico and its Religion," an interesting and very valuable volume recently published by the Harpers of this city, and which we trust will serve to awaken a deeper interest in the moral and religious welfare of the Mexicans than has hitherto been felt by American Christians. The author says:

"The Catholic Church of Mexico is a peculiar institution. Its historical antecedents have been considered in previous chapters in connection with other subjects. Men no longer whisper their unbelief with trembling, nor have they any longer to dread inquisitorial fires if they refuse to pay tithes to the bishop, or if they neglect to bestow rich gifts upon the priests. Still the Church survives the losses of this important engine of piety, and continues unmodified by passing events. In the midst of revolutions it stands unchanged, a relic of the last century: It stands like a great showman's wagon from which the horses have been detached, and children, great and small, are collected around to look at its images. Unfortunately, there is an abundance of full-grown children in

a country where, for centuries, a combination of spiritual and temporal despotisms have dwarfed the intellects of men down to the standard of a toy-shop religion, which had long rejoiced in crushing the human intellect, while it disdained to enlighten the humblest understanding.

"Mexico is the only Catholic country in which the Church has remained unchanged during all the revolutions of the last half-century. The French infidel armies, and the wars and revolutions that followed the French invasions, overturned the Church of Spain and Italy, so that the Church organization that now exists in those peninsulas is a new creation. Not so in Mexico. Its revolution was for the purpose of saving the privileges of the Church from the too sweeping reforms of the Cortes of Spain. And there it now stands, with all the properties and annuities which it enjoyed in the time of the idiot kings. The Inquisition no longer enforces with fire the censures of the Church, and men are no longer compelled by legal process to pay tithes. But for these losses the Church has received a heavy compensation. The priests and inquisitors who ruled the childish court of Spain would allow no independence to the Mexican Church, but supplied, by royal appointment, all the candidates for vacant bishoprics and chapters, while the Vice-king was allowed to fill the inferior offices of the Church.

"By the partial separation of Church and State which took place in 1833, the Church of Mexico became independent of the State. The chapters acquired the right of electing their own bishops; the bishops, by virtue of their spiritual authority, appointing the priests and exercising control over all Church property as *quasi*-corporations-sole, at least over all property not vested in religious communities, if practically there could be said to be any real exception. What that newly-acquired power of the Mexican bishops amounts to,

we in the United States, from our own experience of the same authority, can judge.

"That the reader may know how extensive is this money-power of the bishops, I subjoin an extract from a statistical chart* published by Señor Lerdo de Tejado, *First Oficial de Ministerio de Fomento*, the following synopsis of the clergy and their incomes:

"There is one archbishop, the Archbishop of Mexico, and eleven bishops, and one to be created at Vera Cruz. There are 184 prebends and 1229 parishes. The total number of ecclesiastics is 3223.† There are 146 convents of monks and 59 convents of nuns, and 8 colleges for propagating the faith. The convents of monks are inhabited by 1139 persons, and there are 1541 nuns in convents, and with them 740 young girls and 870 servants. There are 238 persons in the colleges for propagating the faith.‡ This is less than half the number of the *religiosos* under the vicings, while the riches of the Church have immensely increased, as we shall presently see.

"I translate from the same author, in a note, statistics upon the much-agitated question of the wealth of the Church of Mexico,§ from which it will be seen that

* *Granda Sinoptico de la Republica Mexicana en 1850. Por Miguel M. Lerdo y Tejado*; approved by the Mexican Society of Geography and Statistics."

† This number 3223 includes all of the 1139 monks, except the lay brothers. The two classes of priests, those who are not monks and those who are monks, are distinguished in Catholic countries as seculars and regulars, (*clerigos* and *religiosos*.) Humboldt says the Mexican clergy are composed of 10,000 individuals, (*Essai Politique*, vol. 1. p. 172,) and, including the nuns, and lay brothers and sisters, he puts the sum total of the religious at 14,000. But in a note he gives the numbers in five of the principal departments out of twelve, which foot up at only 5405 for the clergy of both orders."

‡ The general revenue destined for the maintenance of the clergy and of religious services in the republic may be divided into four classes: first, that which appertains to the bishops and to the canons, who form the chapter of the Cathedral; second, those revenues which appertain to particular ecclesiastics and chaplaincies; third, those of curates and vicars; fourth, those of divers communities of *religiosos*, of both sexes.

§ The first class is principally of tithes and first-fruits, the product of which was very considerable in

the total amount consumed in the maintenance of these 3223 persons is annually \$20,000,000, besides the very large sums

times past, when they included a tenth part of all the first-fruits which grew upon the soil of the republic, and the firstlings of the cattle. But lately this revenue has much fallen off, since by the law of the 17th of October, 1833, it is no longer obligatory upon the cultivators to pay this contribution. Nevertheless, there still are many persons who, for conscientious reasons, or for other cause, continue to pay this tax, so that it produces a very considerable sum. This part of the clergy also receive considerable sums which have been left by devout persons for the performance of certain annual ceremonies called *anniversaries*.

"The collegiate church of our Lady of Guadalupe has, in addition to a monthly lottery, which operates upon a capital of \$12,000, certain properties and other capitals of which the government takes no account.

"Particular ecclesiastics and chaplains are supported on a capital generally of \$8000, established by certain pious persons for that object, besides the alms of the faithful, which are given for a certain number of masses to be applied to objects of their devotion.

"The support of curates consists of parochial rights, namely, fees for baptisms, marriages, funerals, responses, and religious celebrations, (*funciones*), which, in their respective churches, they command the faithful to make; and, finally, by the profits which they derive from the sale of *novenas*, medals, scapularies, ribbons, (*madedas*), wax, and other objects which the parishioners employ.

"The income of convents of monks, besides the alms which they receive for masses, *funciones*, and funerals, which they celebrate in the convent churches, consists of the rents of great properties which they have accumulated in the course of ages.

"The convents of nuns are in like manner supported by the income of great estates, with the exception of two or three convents which possess no property, and whose inmates live on charity.

"Besides the incomes named, which pertain to the *personnel* of the clergy, there are, in the cathedrals and other parochial, [churches,] revenues which arise from some properties and foundations created for attending to certain dues called "*fabrica*," which consist of all those objects necessary for the services of this worship, (*culta*.)

"From the want of publicity which is generally observed in the management of the properties and *rents* [incomes] of the clergy, it is impossible to fix exactly the value of one or the other; but they can be calculated approximately by taking for the basis those data which are within the reach of the public, which are the total value of the production of the annual return (*movimiento*) of the population for births, marriages, deaths, and, finally, the devout practices which are still customary among the greater part of the population. Observing carefully these data, I assume, without the fear of committing a great error, that the total amount which the clergy to-day realize in the whole extent of the republic, for *rents*, proceeds of tithes, parochial rights, alms, religious ceremonies, (*funciones*),

expended in the repairs and ornaments of an enormous number of churches, and in gifts at the shrines of the different images, which can not be appropriated to the maintenance of the clergy. This sum of \$20,000,000, if fairly divided among them, would yield an abundant support, though not an extravagant living; but, unfortunately, the greatest portion of this immense sum is absorbed by the bishops, while the priests of the villages contrive to exist by the contributions they wring out of the *peons*. At the time of the census, 1793, the twelve bishops had \$539,000* appropriated to their support; but now their revenues are so mixed up with the revenues of the Church, that it is impossible to say how much these twelve successors of the apostles appropriate to their own support.

"In place of the Inquisition which the

and for the sale of divers objects of devotion, is between eight and ten millions of dollars.

"Some writers have estimated the properties belonging to the clergy at one half of the productive wealth of the nation; others at one third part; but I can not give much credit to such writers, as they are only calculations that rest on no certain data. I am sure that the total amount of the property of the clergy, for chaplaincies, foundations, and other pious uses, together with rustic and city properties, which belong to the divers religious corporations, amount to an enormous sum, notwithstanding the falling off that is said to have taken place from the amounts of former years.

"All property in the district of Mexico [federal district] is estimated at \$50,000,000, the half of which pertains to the clergy. Uniting the product of this property to the tithes, parochial rights, etc., I am well assured that the total of the income of the clergy amounts to from eighteen to twenty millions of dollars."

"* The Archbishop of Mexico,	\$130,000
Bishop of Puebla,	110,000
" Valladolid,	110,000
" Guadalajara,	90,000
" Durango,	85,000
" Monterey,	80,000
" Yucatan,	20,000
" Oajaca,	18,000
" Sonora,	6,000

Total individual income of twelve bishops \$539,000

—*Essai Politique*, vol. 1. p. 173.

"The reason why the Bishop of Sonora was limited to \$6000 was that his diocese was so poor that he had that salary paid out of the king's revenue."

reformed Spanish government took away from the Church of Mexico, the Church now wields the power of wealth, almost fabulous in amount, which is practically in the hands of a close corporation-sole. The influence of the Archbishop, as the substantial owner of half the property in the city of Mexico, gives him a power over his tenants unknown under our system of laws. Besides this, a large portion of the Church property is in money, and the Archbishop is the great loan and trust company of Mexico. Nor is this power by any means an insignificant one. A bankrupt government is overawed by it. Men of intellect are crushed into silence; and no opposition can successfully stand against the influence of this Church lord, who carries in his hands the treasures of heaven, and in his money-bags the material that moves the world. To understand the full force of his power of money, it must be borne in mind that Mexico is a country proverbial for recklessness in all conditions of life; for extravagant living and extravagant equipages; a country where a man's position in society is determined by the state he maintains; a country, the basis of whose wealth is the mines of precious metal; where princely fortunes are quickly acquired and suddenly lost, and where hired labor has hardly a cash value. In such a country, the power and influence of money has a meaning beyond any idea that we can form. Look at a prominent man making an ostentatious display of his devotion: his example is of advantage to the Church, and the Church may be of advantage to him, for it has an abundance of money at 6 per cent per annum, while the outside money-lenders charge him 2 per cent per month. The Church, too, may have a mortgage upon his house over-due; and woe betide him if he should undertake a crusade against the Church. This is a string that the Church can pull upon, which is strong enough to overawe government itself."

THE FESTIVAL OF SAN AUGUSTINE.

From the same volume from which we gave the preceding account of the "Romish Church in Mexico," we copy the following. It speaks for itself and shows to what lengths the Papal system unrestrained will go in demoralization, and that if utter ruin is ultimately avoided by a people with whom it obtains, the system must be curbed by the strong arm of the law, or some other power.

The writer says:

"I have already said that my first entry into the valley of Mexico was from the south, through the suburban city of Tlalpan, where in good old times was held the great gambling festival of San Augustine. The advancing morality of our day has put an extinguisher on this noted festival, which was one of the most noted days in the Mexican calendar. Crowds flocked to it to gamble, to dance, and to adore the most holy Saint Augustine. To a looker-on it was hard to say whether it was the devil or the saint whom the people had come to worship. The chief business of high-born dames seemed to be to make a display of their taste in dress, and to set off the whole contents of their wardrobe; for five times in each day was their entire wardrobe changed, and so often did they appear in a new set of jewels. To this festival came also noblemen and highway robbers, to gamble and to rob each other, and to be robbed by the women at the *monté* table. In honor of the saint, the city was crowded with monks, and thieves, and Magdalens, and the dignitaries of the Church and State. The rich and the poor came together to enjoy the saturnalia in honor of the most blessed Saint Augustine. Gambling was here duly sanctified by the participation of the priests, who were here, as they are everywhere in Mexico, the most expert gam-

blers at the tables. While this festival continued, money changed hands more rapidly than in California in her worst days. Five dances a day were the pastime; but at the *monté*-table was the solid sport. This was the great attraction that had called all the crowd together. It was an exciting scene to see the ounces piled up as men got excited in the game. What is there left of woman's virtue, when the highest ladies of the court stake their ounces at a public gaming-table, and poorer ones eagerly throw down their last piece of silver? Woman's rights have not yet reached that point with us that she may gamble and get drunk without losing caste; and God grant they never may.

"It is a consolation to be able to add that the late government of the State of Mexico had sufficient firmness to suppress this abominable festival of the Church, much to the pecuniary disadvantage of the saint and his priesthood. Indeed, there is now no public gambling, not even in the City of Mexico, except the lottery of the Academy of Fine Arts, and the lottery which is monthly drawn to promote the adoration of our Lady of Guadalupe. This last is one of the most corrupting of all lotteries. Tickets for as small a price as a Spanish shilling are hawked about the street, and by the exhibition of a splendid scheme the poor Indians are tempted to venture their last *real* in the hopes of winning a rich prize through the kind interposition of the Virgin, to whom they are taught to pray for that purpose. It is true that a mass is performed for the benefit of all losers; but this mass has never had the power of restoring to the poor Indian his lost shilling.

"Let us now go from this place, where gambling used annually to have its festival, or rather harvest of victims, into the cathedral church of San Augustine, to whom the lucky gamblers were accustomed to

dedicate a part of their winnings, that thus they might sanctify their unrighteous calling by bringing robbery to the saint for an offering. Poor saint! how much he and his priests have suffered by this wanton interference of the civil government in Church affairs—this prohibition of *monté-playing* in honor of the festival of San Augustine! There was much in this Church

to admire, and much of that gold displayed which gamblers are accustomed to lavish upon their idols. It seemed like another worship and another religion from that which I had been accustomed to witness in the humble chapels of the Pintos, in whose country I had so long been wandering."

CONVENTUAL LIFE—A GAMBLING SCENE.

In the work on "Mexico and its Religion," from which we have already quoted, the author gives the following account of a scene in a Franciscan Convent in Jalapa, a short distance from Vera Cruz, on the way to the City of Mexico. We copy it that our readers may see the practical bearing of Romanism, and learn how to estimate it as a religion; and also be led to guard our country against its influences. In Mexico Romanism has had its own way for about three centuries, and its religious fruits are shown in part, in this scene. Mr. Wilson says:

"Our good monk, with whom we parted at Vera Cruz, visited the convent at Jalapa, on his journey, and thus records what he saw:

"The night of our arrival at Jalapa we were entertained at the convent of San Francisco, where we passed the day following, as it was Sunday. The income of this convent is great, notwithstanding the community is composed of only six *religios*, though it might well maintain more than a score of them. The guardian of Jalapa is no less vain than the prior of Vera Cruz; but he received us with much kindness, and treated us magnificently, although we were of another order.

"In this town, as in all others, we observed that the lives and customs of the clergy, both seculars and regulars, (monks,)

were greatly relaxed, and that their conduct completely gave the lie to their vows and their professions. The order of San Francisco, besides the vows common to the other orders; that is to say, chastity and obedience, exacts that the vow of poverty shall be observed more scrupulously than the other mendicants enforce it. Their dress should be of coarse cloth, and of a color to which they have given a name, [monk's gray;] their girdles, or cordons, of rope, and their shirts of wool, if they can bear them. They are to go without stockings; and, finally, it is not lawful for them to use shoes, but to wear sandals. Not only are they prohibited having money, but they ought not even to touch it; neither to possess any thing as their own. In their journeys it is forbidden them to mount a horse, although they should fall by the way from fatigue. It is necessary that they should go afoot with sorrow and fatigue; esteeming the infraction of any of these precepts a mortal sin, which merits excommunication and hell. But they neglect all the obligations which the rigorous observance of these rules imposes upon them—to the neglect of all discipline, and to the disregard of the penalties. Those that have been transported to this country live in a manner which does not in any thing show that they have made a vow to God of even trifling privations. Their lives are so free and immodest that it might be suspected, with reason, that they had renounced only that which they could not or were unable to attain.

"We were surprised and even scandalized at the extraordinary sight of a San Franciscan of Jalapa, riding a most beautiful mule, with a groom, or rather lackey, behind him, while only going to the end of the village to confess a sick man. His reverence, as he went along, had his garments tucked up from beneath, which exhibited a stocking of orange-color; a shoe of the most exquisite morocco; small-clothes of Holland linen; with knots and braids of four fingers in width. Such a spectacle made us observe with more attention the conduct of that friar, and that of others beneath whose broad sleeves were exhibited a jacket embroidered with silk. They also wore shirts of Holland; and hand-ruffs inclosed their hands. But we did not discover, either in their garments or in their table, any thing that indicated mortification; on the contrary, every thing exhibited the same vanity which was noted in the people of the world.

"After supper some of them began to speak of cards and dice, and they invited us to play, in order to contribute to the entertainment of their guests, one hand at a rubber. Almost all of our party excused themselves; some for want of money, others from not knowing the play. At length they found two of our *religious* that would place themselves hand to hand with other two Franciscans. The party being arranged, they commenced playing with admirable dexterity. A little was put down at first; it was doubled. The loss vexed the one, the gain stimulated the other. At the end of a quarter of an hour the convent of the Angelic Order* of our father of San Francisco had converted itself into a gaming-house, and the poor *religious* (friars) into profane worldlings. We, who were simply spectators, had occasion to observe what passed in the play, and to acquire matter for reflection upon such a life. As the game went on engrossing in interest, the scandal continued to

increase. The draughts of liquor were repeated with much frequency; the tongue unloosed itself; oaths mingled themselves with jests, while loud laughter made the edifice to tremble. The vow of poverty did not escape from the sacrilegious mirth. One of the San Franciscans, who had often touched money with his fingers and placed it on the table, when he gained any considerable sum, in order to divert the company, opened his broad sleeve, and with the hem he swept the table of all the stakes, amounting sometimes to more than twenty gold ounces, into his other sleeve; saying, at the same time: "Take care of it thou that canst, I have made a vow not to touch it." It was impossible for me to listen to such imprecations, and to witness such scandalous lives, without being moved; more than once I was on the point of reproving them, but I considered that I was a stranger, a passing guest, and besides, what I should say to them would be like preaching to the desert. I therefore rose up without making any noise and went to my sleeping-place, leaving the profane crowd, who continued with their diversions until the dawn. The next day the friar who had played his part with so much facetiousness, with more of the manner of a brigand than a *religious*, more suitable for the school of Sardanapalus or of Epicurus than for the life of a cloister, said that he had lost more than eighty doubloons, or gold ounces—it appearing that his sleeve refused to protect that which he had made a vow of never possessing.

"This was the first lesson which the Franciscans gave us of the New World. It clearly appeared that the cause of so many friars and Jesuits passing from Spain to regions so distant, was libertinage rather than love of preaching the Gospel, or zeal for the conversion of souls. If that love, if that zeal, were the motives of their conduct, they might offer their own depravity as an argument in favor of the truths of the Gospel. Wantonness, licentiousness, avarice, and the other vices which stained their conduct, discovered their secret in-

* This is the title of this order of friars."

tentions. Their anxiety for enriching themselves, their vanity, the authority which they exercised over the poor In-

dians, are the motives which actuate them, and not the love of God or the propagating of the faith."

For the American and Foreign Christian Union.

TO THE FRIENDS OF MISSIONS.—No. III.

POPERY is the "Mother of Abominations."

Among the very abominable things that now exist, perhaps there is none greater than that professing Christians should be divided into so many sects and parties, and that there should be so much unholy rivalry and dissension between Protestants of various names. Every one seems to have an interpretation, and a doctrine, and if his neighbor does not receive it, either one or the other must branch off, and form a new sect, instead of quietly agreeing to differ. This is one of the many abominations that can be distinctly traced to the spirit of Popery which still abounds even in Protestant denominations. We aver that Romanism is the cause (aside from the pride and perversity of high-minded men) of most of the dissensions, rivalries, and sectarianism of our day. Do you ask for proof of this assertion?

From a *mistaken notion of the unity* which Christ prayed for, and the Apostles directed and enjoined upon the Church, has arisen the present multiplicity of different sects. This at first may appear paradoxical to some, but a moment's examination will convince of its truth.

The unity which our Lord and his Apostles enjoin upon the Church, is the "unity of the Spirit in the bond of peace." But this is a far different thing from that uniformity of outward order and discipline, which the originators and upholders of churchcraft insist upon as true Christian unity. The idea of the unity of the Church, which has prevailed since the utterance of the absurd and bigoted patristic dogma, "*sine Episcopo nulla Ecclesia est*," has been the occasion of all the discord, confusion, strife, bloodshed, hierarchic pomp, and blasphemies of the last fifteen centuries. The unity of the Church, meaning its uniformity of order and discipline, is one of the cardinal tenets of the Romish Anti-Church. It is emphatically the mother of

this abomination, and whatever denomination holds this dogma, in so far is a daughter of Rome, bearing a strong resemblance to its parent. The Saviour and his Apostles meant no such outward uniformity in administrative affairs. If they had, they would have said so; for it was no more difficult to have said, the "unity of order and discipline," than to say, "the unity of the Spirit." Besides, if they had intended such a meaning, they would have been sure to have said it, to remove any possibility of misapprehension. It is very likely that the Lord of language, and the fountain of wisdom, with his inspired Apostles, knew just as well what they wished to convey to our minds, as any of the hierarchs of the fourth or any succeeding century.

But there is, lamentable to say, in some professedly Protestant churches, a strong tincture of the same exclusive spirit which distinguishes the "Mother of Abominations." As the idea of universal conformity in outward order, is not a Scriptural one, we must look for its origin outside of the Scriptures; we accordingly find it in the so-called Church of Rome.

Without enlarging farther on this topic at the present time, we wish to show how the prevalence of such an idea, with the concomitant strife, debates, rivalries, and animosities it engenders, militates against the conversion of the Heathen World, as well as Mohammedan and Papal nations. The Christian missionary goes forth to the precious work of evangelizing the world. He lands in the midst of enemies to the cross of Christ, and labors patiently to spread the Gospel among a heathen people. After some time, another missionary arrives, who holds different theological opinions from the first; he also wishes to labor in the great cause, and win souls to Christ; but, unfortunately, he is strongly biased in behalf of the particular doctrine in which he differs from his fellow-laborer, and

must conscientiously oppose what he believes to be the wrong principles and practices of the first. This introduces dissension between themselves, whose consequences reach out into the field of labor, and the simple Pagans become involved in theological controversies which have tasked and mocked the energies of the acutest thinkers and theologians of Christendom to settle. Thus the fruitless discussions and questions of strife of Christendom, are carried into the missionary field, to produce the same results there.

Some one will here say, your illustration goes too far; if this be so, all ought to profess the same doctrine, and observe the same outward unity, if they would succeed.

This is exactly the objection we wish to meet and obviate. We say, in brief, that the Christian Church ought not to be rent and torn, *on account of differences of theological opinion* and slight diversity in practice. We maintain, that those who coincide with the views of Calvin or Arminius, of Luther or Zuingle, of Cranmer or Knox, of Brown or Roger Williams, of Wesley or of Baxter, should hold their theological opinions in the unity of the Spirit, and the bond of peace; and that they should no more be at variance and strife on such accounts, than because one preferred a rose and another a lily, or that one was fond of acids, and another of sweets. We maintain, that if they expect to enjoy each other's society in heaven, as they profess they shall, they might as well live in concord and harmony on earth, where so much is needed to sweeten the unavoidable ills of life. We say that it is not necessary to have so many different church organizations; because a little forbearance would enable persons even of contrary views to live together in peace. In the Church of England, persons of all shades of belief as to the real meaning of the 17th article, live in unity and amity, and it might be and ought to be thus in regard to all other points of Christian doctrine. But we are yet carnal; for whereas there is among us envying, and strife, and divisions, are we not carnal, and walk as men? For while one says I am of Luther, and another of Cranmer, and another of Calvin, and another of Wesley, are we not carnal? Who, then, are Luther, and Cranmer, and Calvin, and Wesley, but ministers of God; even as the Lord gave to every man? The truth is, brethren, the Lord will not give the world to us until we have

reached a higher tone in regard to true Christian unity. When we can disseminate the Gospel in "the unity of the Spirit, and the bond of peace," then may we hope to see the world evangelized, and not before.

And this is not too much to hope for. The Church is almost at a stand-still, because we have paused in fighting the Lord's battles, to quarrel about the particular dress or position of our regiments, while the enemy has been gaining the advantage over us. What matter is it how our forces are clothed, whether in white or black, blue or yellow; or by what names called, so long as we are accoutred, caparisoned, and denominated in **SUCH A MANNER AS TO BE ENTIRELY DISTINCT FROM OUR OPPONENTS?** If it would be absurd and suicidal for the various regiments of an army to pause, and quarrel in the midst of an engagement, concerning the positions assigned them; their various order and merit; their dress and titles, and their respective claims to honor and precedence; *how criminal is it in the forces of King Emmanuel in the holy war he is waging against Satan and his hosts, to pause in the midst of the momentous conflict, in the sight of God and angels, who are awaiting the result of the Church's conflict against "principalities and powers, and against the rulers of the darkness of this world," and quarrel among themselves.* How criminal to cease the godly warfare, and commence to dispute as to the strength and disposition of their forces, or the names by which they should be called; about gowns and bands, and lawn-sleeves, and water, and liturgies, creeds, symbols, and confessions, sects and parties, titles and offices, as children over glittering toys. Will God give the world to such a Church as this? No! It will be given to men of faith, and hope, and prayer; of earnest action and single aim; to men who will be willing to wait for their reward, whether of pay, rank, or title, until He shall confer it in the sight of an assembled universe: if there, then, be any Arch or Right Reverend titles to give, He will bestow them freely, for "no good thing will he withhold from them that walk uprightly."

But while Romanism exists, the fountain of all the discord, strife, and rivalry for power, place, pageantry, and pomp, remains open. What are all the absurd titles of lordly state, and hierarchical rank, from the title of "Pope" down to that of "His Reverence" in the

Church, but parts of the ungodly system of Romanism, which exalts the "priesthood," and depresses the "laity"? The Church in all its denominations must purge itself of these and all other marks of "the Beast," before it will be ready for the Bridegroom. Christ will have his Bride, the Church, a glorious one, "without spot or wrinkle or any such thing;" and he will not assuredly have any "marks" of that "Beast" so fearfully denounced in the Revelation, visible upon her. These marks, as seen wherever Romanism holds sway, are described in the 5th chapter of Galatians, 19th to 21st verses. The marks of the true Church are given in the 22d and 23d verses of the same chapter.

We have shown the intimate relation which this whole subject bears to the evangelization of the world. We have demonstrated the fact that ROMANISM IS THE GREAT OBSTACLE TO THE CONVERSION OF THE HEATHEN, THE JEWS, AND THE MOHAMMEDANS. *That it is the great hindrance to the spread of the Gospel in nominally Christian lands. We have shown it to be the cause of the dissensions, the rivalries, and sectarianism of the present day.*

Let us, in conclusion, advert to the objects of the American and Foreign Christian Union, and see if they are not absolutely necessary to carrying out the grand design of bringing the world to Christ.

This Union proposes to combat Romanism with the Gospel, and enlighten the darkness of the votaries of "the Man of Sin." It seeks the conversion of the souls of those who are but nominal Christians.

It enlists under its banner all who love the Lord Jesus in sincerity. Here sectarianism is exchanged for union, and rivalry for concord. Here party names are forgotten, and theologic discord hushed to peace. There's music in its name, sweet as the harp of Eolus, or sweeter still, like David's harp of joyful sound. "Behold how good and how pleasant for brethren to dwell together in unity."

It offers itself to all, as the great instrumentality to bring the Gospel to bear upon the grossest, foulest, and vilest system which has ever been palmed upon man for religion. It would bring the enlivening beams of the Sun of Righteousness to shine in upon the gloomy dungeon-house of Romanism; and diffuse light and heat to the imprisoned minds, chained in the damp and gloomy cells of supersti-

tion. We claim for it the strongest interest and sympathy, from all who love the missionary work. We hail it as one of the great instrumentalities of the Church to destroy "the master-piece of Satan." It is necessary that we should be fully alive to the importance of the objects of the American and Foreign Christian Union. As long as Christians look upon the Romish Anti-Christ as an integral part of the Church, as long as Romish priests are regarded as Christian ministers, so long will our efforts for the salvation of their deluded followers be tame and ineffectual. We must first get the beam out of our own eyes. If we, with all our light and knowledge, call "the Mystery of Iniquity" the Church of Christ, how can we expect them to think otherwise? And while we are busying ourselves with isms, and ologies, New-School, and Old-School, High-Church and Low-Church, Ho! Church, and Lo! Church, the synagogue of Satan is profiting by our dissensions. When shall we all be united under the glorious banner of the Great Captain of our Salvation! The signs of the times all declare that the last great conflict with Popery is at hand. If our theological professors, and theologians, instead of devoting so much of their time in pursuing the subtle distinctions of metaphysical theology, and brainless transcendentalism, with the worthless speculations, not to say insane ravings of German rationalists, would bestow their attention on such subjects as Romanism and Infidelity, to oppose them, both themselves and their hearers would be much more benefited. The truth is, "it is high time that we were awaked from sleep." The morning reveille has been beaten; the tocsin sounds the notes of alarm, the enemy are upon us; the battle of the Reformation is to be re-fought.

The war this time is to extermination. Truth against Error; Light against Darkness; Michael against the Dragon; Christ against Satan; Liberty against Slavery; Purity against Lechery; Innocence against Lust; Candor against Treachery and Deceit; Peace, Hope, and Joy, against Discord, Despair, and Misery; the hosts of God, against the legions of Hell. The day of decision is drawing nigh, and the mighty angel will soon declare: "Babylon the Great is fallen, is fallen." Reader! do you not wish to share in the triumphs of such a glorious victory?

FOREIGN FIELD.

ITALY.—THE WALDENSES.

THE following letter, addressed to the Rev. Dr. McClure, Secretary for the Foreign Department of the Society, by the Rev. Dr. Revel, Moderator of the Waldensian Synod, will be read, we doubt not, by the friends of evangelical religion with deep interest. And if the appeal it contains for sufficient additional help to enable "The Table," as the Board of Directors of the Missionary operations of the Waldensian Church is called, shall meet with a prompt and liberal response, it will afford us much pleasure to communicate the same to La Tour without delay :

LA TOUR, PIEDMONT, ITALY,
December 26, 1855.

REV. DR. A. W. MCCLURE, Secretary, etc. :

DEAR AND HONORED BROTHER : It has been impossible for me to fulfill, exactly, the promise made to the respected Dr. Baird, during his short but most agreeable visit of last summer, of writing to you in the month of November. Two causes have prevented me. One is the change which has taken place in the "personnel" of our principal laborers in the various missionary stations, which has multiplied my labor, and has not permitted me to furnish you with sure, and consequently satisfactory accounts. The second reason is a personal one. I have been obliged to change my sphere of action.

My brethren who compose the corps of Pastors of our Church, called me to commence, in the month of October, the theological lectures in our College of La Tour. This unexpected call, which I really could not refuse, immediately imposed upon me occupations so continuous and so numerous, that I have been obliged to delay writing you to the end of the year, when I have a few days of vacation, so as to

write to you with that order and connection of detail which would be of interest to you. I propose to pass summarily in review our various posts of Italian evangelization, dwelling more at length upon that of our capital, which is the most important.

Constantinople. We have there a Vaudois colporteur, who distributes numbers of Bibles to the French and Italians. Our minister at Turin, who has been a missionary for four years among the numerous Italian refugees, and latterly among the invalid French and Sardinians, has been obliged to return, sick in body and mind. He was cordially welcomed, constantly encouraged, and his return is deeply regretted by the respected brethren of the American mission. We hope to be in a position, ere long, to send a successor to Mons. Turin.

Florence. For some time we have not been able to provide a young minister for Tuscany, who might visit the brethren from house to house, and break to them the bread of life. But there is one now, who is going to them who are as sheep dispersed in the midst of many wolves which seek to devour them.

At Favale, in Liguria, a little flock of forty persons is superintended by an evangelist, who teaches a school of about a dozen children, in the day-time, and at night instructs and exhorts the adults.

Genoa. This station of evangelization has undergone a change in the "personnel" of its laborers. The minister who had commenced this work, having been chosen to open, with me, the theological school at La Tour, the evangelist, who was at Pignerol, has occupied the post at Genoa. There is now there a Vaudois minister, an evangelist, not yet ordained, a convert from Romanism; an Instructor and an Instructress.

At Sampierdarena, a suburb of Genoa, we have an evangelist who has left the

Church of Rome, and who is sincerely attached to the Gospel. The pastor at Genoa visits, from time to time, to administer the Lord's supper. At the last celebration, he had nineteen communicants. The greater part are working people. The cholera having severely visited them the last summer, they organized themselves into a society for mutual aid, with what assistance we were able to render them. There were two good results, which they thus described to us in an affecting letter of thanks, namely :

"Of the numbers of brethren who have been prostrated by the violence of the disease we have to deplore only two victims. There would, doubtless, have been more, but for your Christian charity ; for not only were we torn from the bosom of our families, but immured in the Romish lazarettos, where, deprived of the assistance of our evangelical brethren, our faith springing from the only Saviour of the world would have been exposed to continual assaults. May this sweet odor, this agreeable sacrifice to the Lord, be returned to you an hundred-fold ; we would express our gratitude to you, beseeching Him who has promised not to leave unrecompensed even a glass of water, given in his name, to enrich you with his heavenly gifts."

At Savona, a school-master has desired to attempt a work of evangelization, and he has been authorized to proceed. We have yielded to an entreaty which might be the expression of an inward call. We have not yet received any report from which we might say whether there is a prospect of obtaining any good result.

From Onégia, the evangelist has repaired for three months to Nice, where he continues the Italian work—the minister in charge having been transferred, necessarily, to Turin.

At Nice we have again two pastors, one for the French service, and the other for Italian evangelization. We intend to send there the minister who returned to us from Constantinople sick, and who, the Lord be thanked, is now sufficiently recovered to undertake moderate labor in a

mild climate. There are there, also, schools, and the system of colporterage.

At Pignerol the school-master takes charge of those children who need instruction, and visits the members of the congregation. The minister who is permanently stationed there, has been obliged to be at Genoa, since the month of October. My colleague and I have been charged with the performance of the regular public services on the Sabbath.

At Turin the work should have, and in effect has, a greater extension, and demands a larger number of laborers than the other stations. For the purpose of strengthening this post, we have made various changes, and I venture to persuade myself that the Board of Directors of the American and Foreign Christian Union, if you, dear and honored brother, will have the goodness to plead its claims, which I respectfully request you to do, will consent to take it under their patronage. And under this pleasing conviction I will enter into more circumstantial details. I will arrange my observations under different heads, for greater clearness.

I. *Of the Congregation.* The number of converts from Romanism remaining under the direction of the Vaudois evangelists (after the division which happened last year, and which resulted in the formation of an evangelical Italian society, which finally constituted itself into a Congregational Church) according to the most exact accounts which have been collected, is 264 ; of which 200 are adults, and 64 children, forming the Italian evangelical congregation, in connection with the mission of the Waldensian Church. The direction of the mission of the agents who are there employed, and of the establishments which appertain to them, is confided to "The Table," which has intrusted the special work and detail to two ministers—evangelists—who are assisted by a limited council, composed of the most intelligent and pious brethren of the congregation. These members of the council will become the elders, as soon as the congregation shall be in a condition to constitute itself into a regular church or parish.

The council is charged with the particular care of the flock, the visiting of the poor and sick, and the duty of procuring for the pastors all the information desired, concerning those who ask to be admitted into the church.

II. Of Worship, and instruction of Catechumens. There are three services in Italian every Sabbath: one commences at 9 o'clock A.M.; another at 2 o'clock P.M.; and the third at 7 o'clock P.M. The first is a Sabbath-school, which is attended quite regularly by about 60 children, and from 150 to 200 adults. The second service is the principal one. The number of auditors varies from 300 to 500, almost all of whom are, or have been, Romanists. At the evening service there are from sixty to eighty, and even to one hundred persons present. Monday evenings from 6 to 10 o'clock the female members of the church meet together as a benevolent society, in the school-room, to make garments for the poor. In a neighboring place, the pastors with their councillors are occupied in considering the wants of the poor, the progress of the work, and the measures to be adopted for extending, animating, and keeping it pure.

The pastors themselves devote one evening each week to see each other at home, to read and pray together, for the purpose of promoting their mutual benefit, the union of heart, and that sweet harmony, without which it is impossible to labor with profit in this excellent work.

Wednesday and Friday are devoted to instruction exclusively designed for Catechumens, who, at present, are twenty in number. On Thursday one of the evangelists presides at a meeting in a distant quarter of the city, and the other expounds in the chapel, before a tolerably numerous audience, the principal characteristics of the word of revelation. Saturday is appropriated to exercises in sacred music, and our evangelists intend to bestow much care and attention upon this very important part of our worship. Besides these meetings, more or less public and numerous, the evangelists and their helpers,

chosen from amongst the most active members of the church, visit as assiduously as possible the different families, especially those with whom they may have observed any remissness, to read the word of God, pray with them, and reanimate their zeal.

III. Of Benevolent Operations. The resources which go towards aiding the poor and necessitous brethren (who form a large number, for from the beginning it is to the poor that the Gospel is preached, because they are more accessible) are of four kinds: (a.) Collections at the close of divine service every Lord's day; (b.) Special donations placed in the boxes in the church; (c.) Gifts (in provisions, etc., or money) which are made by friends in Turin, or by strangers; (d.) The products of the ladies' benevolent society, already mentioned.

With these slender resources they have to contribute toward the payment of—1st. The regular allowances for the year; 2d. Extra allowances in provisions and clothing, demanded by the rigor of the winter season; 3d. The expense of burying the poor; 4th. The services of the physician charged with the care of the sick poor, which amounts to \$80, and for the medicines, which cost annually about \$60.

IV. Of Schools. The Italian schools attached to the Mission of the Vaudois Church have been, for the last two years, three in number. (1.) An Infant-school, attended by fifty children. (2.) An elementary school for boys, which has twenty pupils. (3.) A school for girls, consisting of fifteen scholars. All these schools continue to progress in a satisfactory manner. The expenses which they occasion are the following: (a.) rent and fuel for the three schools, \$340; (b.) male and female teachers, \$480.

V. Of Publications. As preaching is for those who are near, so the press reaches those who are at a distance. Our evangelists have used every endeavor in order that this portion of the work should not fall much short of the other. They have contributed, directly or indirectly, to

the publication of a considerable number of books and tracts, but as these publications are far from sufficient to supply the demand which is manifested, we are about to found a Religious Tract Society, and establish a dépôt in one of the most frequented parts of the city, at a little distance from the railroad station-house. The publication to which, from the outset, has been accorded the most particular attention, and one of peculiar importance, is the journal called *La Buona Novella*. Thus far, it is the only periodical publication in Italy, designed to convey to the hearts of our ignorant population, any knowledge of those evangelical doctrines and practices which have been so strangely disfigured by our adversaries. This journal has already rendered, and can render such distinguished service to the cause of evangelization, as to place us under the most pressing obligation for its continuation. It is published once a week, upon a single sheet, but occasionally has supplements. The annual expense is about \$700. The subscriptions cover about one half of the expense, leaving a deficiency of about \$350.

You have now before you that which I wished to state to you, concerning the work of evangelization at the station of Turin. Grateful to God, and aiming at his glory in all that has been already done, we must still say, however, that it is but little. Is it the fault of the instruments, which are so feeble? But God is pleased to employ the weakest things to do his work. This reassures us. On the other side, we feel, notwithstanding all our difficulties, that the souls whom our Saviour would redeem at the price of his blood, are dear to us; and as long as the Lord deigns to permit, we shall be happy to be employed in conveying that good news to them which becomes the source of life eternal to those who receive it. Our weakness and insufficiency do not discourage us.

Continue to us, dearly beloved brethren on the other side of the Atlantic, (for seas can not separate hearts which are united

and cemented together in Christ,) your precious encouragements—your prayers—the testimonials of your active and ardent sympathy. *Our cause is your cause*, for it is that of our common Saviour. Believe me in Him, your ever grateful and affectionate brother,

J. T. REVEL,

Moderator.

SWEDEN.

THE REV. C. O. Rosenius, the Society's missionary at Stockholm, Sweden, in a letter dated the 2d of December last, gives the following details connected with the labors in which he and his colleague, Mr. Ahnfelt, are engaged. The religious awakenings which are taking place in connection with the efforts of missionaries in Sweden for its evangelization, and which are noticed in the subjoined letter, should lead to devout thanksgiving on the part of all evangelical Christians, and to earnest prayer for their multiplication, till spiritual despotism and all forms of evil are broken up and removed from its territory.

Having assigned a satisfactory reason for omitting remarks on the general state of things in the country, he confines himself to the details of missionary labors. Of these he says:

"They contain very little that is new; all goes on evenly, and under the blessing of God—I hope so at least. The only change is, that I have engaged an assistant, a young master of arts, Mr. Flyborg. Scruples have kept him from entering the service of the Church. Though young, he is faithful and earnest, and though not possessed with any uncommon talent, the whole tenor of his life and manner is good and edifying. In the pulpit and at conventicles, you have in him a child of grace, who really believes the doctrines he inculcates, and wishes them to be believed by others.

"It is certainly a heavy expense in these

dear times to have to maintain a man with lodging, food, and all that he wants; but partly has my work so outgrown my strength; that I wanted his assistance; partly have the demands for messengers of the Gospel from every part of the country become so urgent, that I have considered it necessary; for the furtherance of the cause of Christ, to have a person who can be sent now and then to such places when most wanted. While I am writing this, Mr. Flyborg is at a distance of more than seventy miles in some parishes where his presence was much desired, and notwithstanding the severity of the season, he is gone to satisfy the spiritual wants of the people, inasmuch as the Lord will bless his work. When he is in Stockholm he is constantly occupied in digging in the vineyard in the same way as I do, and besides this, he for the most part manages the editorial work of the Stockholm missionary paper.

"He will, probably, take part in another branch of Christian labor just now commencing. A school and home for colporteurs was begun a twelve month ago, by Doctor Fjellstedt, but discontinued in consequence of his various occupations and travels. The members of the Tract Society, seeing the importance of bringing forward colporteurs, and of having them under some control, have now taken up the matter, and after due consideration, have decided on having such a little "home," superintended by two respectable ladies, who will act as matrons and keep the house, so that the young men who come there will have every thing done for them in the most economical but orderly way. They will have their food and lodgings there, while under their course of instruction. This will be given them principally by Mr. Flyborg; occasionally, also, by Mr. Elmlad and myself; and we hope to secure the valuable services of Doctor Fjellstedt also, when he is in town.

"The Tract Society, having taken this in hand, it will have a sufficient guarantee that the young men who go out are tolerably fitted for the work, and also in re-

gard to the books sold by them. I do not know of any branch of Christian work more promising at this moment than that of sending out colporteurs in the wide and thinly-inhabited regions of our country.

"It has already shown forth such blessed fruits, though hitherto conducted without any plan, merely depending on individual effort. One exception as to method is, however, the Jönköping Tract Society, which sends out two colporteurs regularly every year, and the consequences have been very remarkable. In several parishes near that town, there is such a number of anxious inquirers that it is difficult for the serious clergyman of the neighborhood to satisfy the demands of these seekers after salvation when they come to be further enlightened and comforted. Whole parishes seem to be awakened in some places. The people come together and read the word of God, and they also send and invite some minister or experienced layman, to come and explain to them the word of salvation. But there are large tracts of land as yet where no such messenger of peace has come. We wish to be able, with the blessing of God, to send our humble colporteurs to such places, that they may act as fore-runners.

"I have mentioned to you before that the work of God in this country seems to proceed so fast that we who wish to be the Lord's laborers (1 Cor. 3:9) are at present scarce more than spectators. The work goes on before us. Among many instances of this, I will select one which has interested me uncommonly.

"This summer I left town with my family and took up my abode for some weeks at a beautiful place about two English miles distant from it. Thence I could easily come to town on lecture-evenings, and three or four times during the time I made longer excursions or preaching tours. The owner of the place was a worldly man, young and rich. He lived in a stately mansion, which contains so many rooms that several distinguished families from town came out to live there during summer.

"The house is beautifully situated near the water. It is approached by an avenue containing two hundred and twelve fine old trees. In this shady walk I sometimes met the owner. We touched our hats on seeing each other, having once interchanged a few words on a boat. I can well imagine, however, with what feelings he would look on us 'poor readers.' His grand house was the seat of pleasure and enjoyment, over which the spirit of this world presided, while we had taken up our humble abode with his gardener, a pious man who had a few rooms to let. Here we often had little meetings, with the consent of my host, who had been my friend many years. Thus things proceeded during the summer months. When I returned to town two months ago, I could not expect that the same person whom I had seen as a perfect stranger, during three or four months, should come in, two or three times a week, during these dark winter evenings, to hear the person of whom he scarcely took any notice while living so long on his own estate. This, however, has actually taken place.

"God has employed, as means to bring about the conversion of this man, first a brother of his, a master of arts, who, at the academy of Upsala, has been awakened in his conscience, sought and found peace in the blood of Jesus Christ. This young man came to H——d once in the summer, partly to see his relations according to the flesh, partly to see me. We had never seen each other before, but we embraced each other with rejoicing. We spoke about his brother, the owner of the place, and wondered if God should convert him, or rather if he should ever cease with his opposition to God's merciful call, as he seemed to be so imbued with a worldly spirit. The brothers had spoken of it, but seemingly to no effect.

"But the Lord could employ mightier weapons than these. When the summer was over, the leaves fell from the trees, and all the merry guests left the house, more stillness and peace reigned at H——. Then came an awful visitation instead of

rejoicing. The young wife of the owner suddenly became insane, and very violent. She uttered the most dreadful oaths and imprecations. All the best doctors were called, but could not effect a cure. Though less violent, she still continues in the same perturbed state of mind. Now the wrath of God began to be apparent. The opportunities of hearing the word of God, which had been neglected, came up before an accusing conscience. Now the young husband began to seek the word of salvation and those who deal with it. Judge of my surprise when, a month after my arrival in town, I saw the owner of H—— sitting by the side of his gardener in my meeting-room!

"His sister was also with him. Three days later he came to see me. Now we were not strangers any longer. During these six weeks the work of the Lord seems to have made steady progress in the heart of this dear brother. He has become what his name signifies—he is called Humble. He already works for the salvation of others. He has bought many tracts to spread among his people, and he speaks so warmly with those who surround him, on the necessity of conversion, etc. Oh! could I have believed this when I left H., two months ago? Not only that he himself should become convinced of the truths inculcated by these poor 'readers,' but that he should try to persuade others of their importance! Now he comes through dark and rain to be present at my meetings, and with tears he has spoken to me from the inmost recesses of his heart, while, during the summer, we only passed by each other during those fine evenings when we could have had the best opportunities for conversation and meditation on the word of God. How has this been brought about? Not of me or of any creature. *'It is of the Lord, and is wonderful in our eyes.'*

"Brother Ahnfelt has been travelling this summer as usual. Sometimes he has preached out of doors, to gatherings of two or three thousand people, coming from nearly twenty different parishes. He has

again visited Denmark, and this time, also, been invited by the Queen Dowager. There are constant lawsuits pending against him. At present his case is before the king. He has complained of the fines to which he has been sentenced liable, and appealed to the sovereign. Hitherto he has never been constrained to pay these fines. One court of justice sends him to another, and often the case is put off for another time.

"He was in Stockholm lately; and he requested me to express to you his Christian love and gratitude for the assistance you afford him, as to pecuniary means. For this I have also to thank you, and request you to thank those who are the contributors toward it. May the Lord bless and preserve you, and sustain you in all your work! May he also bless this country and our work, is the sincere prayer of yours in Gospel bonds,

"C. O. ROSENIOUS."

ST. DOMINGO.

NOTWITHSTANDING the bitter persecution to which our mission and missionary in Dondon, have been subjected by the influence of the Papal priesthood of the Island, the truth has steadily made progress among the people. A well-organized church is now gathered there of sufficient numbers and strength to justify the commencement of labors in another place. The Rev. Mr. Waring, through whose efforts the church has been gathered, will still have the pastoral supervision of it, though his time will be chiefly occupied at Cape Haytien. He will have assistants at Dondon, and from their coöperation we look for happy results. The following letter just received will show the state of the mission in an interesting light:

"DONDON, October 12, 1855.

"REV. A. W. McCLEURE, D.D., Sec., etc.

"DEAR SIR: I informed you in my last, of the baptism of the Chevalier Richard,

and all his family and some others. He and all his give every indication of conversion, as also do all the rest who have professed their faith in Christ. The utmost harmony prevails among the converts, and no case of discipline or dissatisfaction has ever occurred. Their example to the community is most excellent and salutary, and has been the chief visible source of the rapid spread of Gospel principles which still manifests itself in various ways here.

"My reasons for going to the Cape are many. There is now here a substantial church established, composed of the most respectable members of society for the most part, and who exert a strong and wide-spread influence on the surrounding country; but it is *isolated*, being in the interior, and needs the support of a kindred institution in some large community, where *numbers* can be reached in a small compass.

"Indeed, I am and have been for some time past utterly unable to hold open meetings of any kind, or to administer the ordinances without risk of being opposed and interrupted by the military, who have strict orders from the Emperor to that effect, and even to put in prison and in *irons*, all who come to my meetings. This will appear strange to you, unless I tell you the reason, which I must do in very few words. It is known by every one, that all my wisdom for Haiti in a general sense, is reduced to a single point, which is, '*Romanism must be destroyed.*' This is the secret of all. Yet the things I do are in conformity to the laws of the land, and exactly so to the fundamental law, that is, the Constitution. Hence I tried to get the assistance of the American consuls to make the government respect its own laws, in regard to me and my affairs; but they said they could not do it; and the government declared at last, that it could only support me and my preaching in the *large towns*.

"When the Emperor's ambassador came here to me, he told me that the Emperor had in a manner assigned me the Cape, to

do what I liked there, and had given orders to the authorities of the place to let me build a chapel, and do whatever else might be required. I can not put too much confidence in such promises; but for the reasons I mentioned at the beginning, I feel very confident, that *that* is the place marked out by Providence for me to labor in; at least for some time. I say for some time, because if the Lord continue to help me, I must go in the end to Port au Prince and there finish in one way or another. But there must first be a church established at the Cape. Popery is now nearly dead at Dondon, and will, I think, die entirely out in the end.

"The old priest I spoke of in my last letter, could not continue his route to the neighboring village of St. Raphael because no one there would receive him into his house, and he was before-hand notified of the same, from that place. So he returned whence he came, and will probably come no more in this direction. He did nothing here. He is the same, who some time ago, had a number of women in training for conversion, (Catholic conversion,) at St. Michel, and kept them all for his wives. He was driven away from that place on account of it. The Catholic religion here, is now reduced to that of the vagabond part of the community.

"I shall leave the church here under the conduct of Rolin Lacrosse, who is a very pious and capable man. He will be assisted by another young man, and in the country by another; that is, Captain Fouquet. This last-named man is altogether a remarkable individual, and full of the Holy Spirit. He is doing a great deal of good in the country; that is, out

of the village. He is not learned, but he is more; that is to say, he is a wise and a *Christian* man. The church is fully organized, as Baptist churches usually are. It has Lacrosse for licentiate, Fouquet and Adrien for deacons, young Méneau for treasurer, etc., and his brother for clerk, and another member for sexton. They will from this time be laying up money, by my advice, to build them a church, and I shall from the beginning at the Cape, strive towards the same point for that place. I shall myself of course, continue to be the pastor of this Dondon church, and shall visit them as often as possible.

"There are some persons at the Cape who were converted here, waiting to be baptized as soon as I come down there. That some outcry may be made at the Cape about my *baptizing*, is like enough, because Papists do not like to see it; and this is with me a great reason for thinking that all Christian ministers ought to re-baptize converted Catholics. I mean in the same *manner* they are accustomed to administer the ordinance to other people. If Romanists are not convinced that their *baptism is a false one*, they will hardly ever be converted and leave their poor superstitions. We know that Popery has no *soul in it*; but *Papists* do not know this, and they expect to be saved by one means or another in virtue of their *baptism*. This is *exactly true for Haïti*, how ever it may be for other lands.

"I shall expect to go down to the Cape before the close of this month.

"Your most devoted brother in the Lord Jesus Christ,

ARTHUR WARING."

HOME FIELD.

ROME'S VAUNTINGS.

"WHOEVER undervalues the spiritual power of the Church in the United States, wanders in a fearful labyrinth. We have not only seven Archbishops, thirty-three

Bishops, and seventeen hundred and four Priests, all in the service of the Pope and the Church; but we have also thirty-one Colleges, thirty-seven Seminaries, and a hundred and seventeen female Academies

all founded by the Jesuits, bringing danger and death to unbelief and misbelief, to American Know-Nothingism, and un-American radicalism. And the hierarchical band which, like a golden thread, surrounds forty-one Dioceses and two Apostolic vivariates, and stretches from the Atlantic ocean, to the still waters of the Pacific, maintains an invisible, secret, magnetic connection with Rome. This Hierarchy is to us a sure guarantee that the Church, perhaps after severe struggles and sufferings, will one day come off victorious over all the sects of America. It is computed that there are at present more than two millions of Catholic inhabitants in the United States, who are baptized and confirmed Catholic soldiers of the Lord, and who, at the first summons, will assemble in rank and file; then will men undervalue the power of the Catholic Church in the United States?"

The above paragraph is credited to a German Roman Catholic paper of Buffalo, New-York. We cut it from one of our exchanges, and give it place in our columns, not so much to inform our readers of the Papal force in the United States, of which, from time to time, we have advised them, so far as we have had reliable means to determine it, but to call attention to the spirit of Romanism—to the wonderful and certain bearing of its complicate combinations on its one chief design—and also and especially to the construction which Romish journalists among us give to the mission of Romanists in our country. These things Americans seem imperfectly to comprehend, reluctant to study, and slow to believe; yet upon their just appreciation, matters of the greatest importance to individuals and the States depend. They ought, therefore, to be distinctly understood, and justly estimated.

In 1852, the Popish National Council, during its sessions in Baltimore,

Maryland, took higher ground, or rather more openly avowed what ground they stood upon, than had been done by Papists before, in respect to the strife for the spiritual mastery of America which they were charged to wage. Previously, want of numbers and position had rendered it unwise and impolitic to announce it. But then the proper time was supposed to have come. And in the official circular sent to all Romanists in the land they said:

"Our *special and instant mission is to convert our country*. If we do not succeed we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the Church and the State. In truth they do not read the *times nor the country* aright, who dream that there is any middle course to be pursued."

And in the same strain of self-conceit, and with marked disrespect to the nation and the religion of its citizens, as though it were nothing superior to that loose, undefined sense of obligation to some fancied deity that the most barbarous of heathens entertain, they added:

"The *United States must become a Catholic country*, or it will first of all lose the *vague sense of religiousness*, that still checks its madness, then rush into political radicalism and democratic robbery."

Such sentiments in regard to the religion of the nation and the overthrow to which it was destined by the Papal force, emanating from such high authority, encouraged utterances from the Papal pulpit and press, of similar character, which increased in frequency and aggravation till endurance could no longer endure, and called forth such rebukes as we supposed could have left

no doubt on the mind of the stoutest Romanist, in regard to the temper of our people or the sure result of such things.

We deplored such aggravating announcements through newspapers, and sermons, and lectures, as the Papal leaders indulged in, and lifted our voice to dissuade from their use. And we sincerely deplored the measures for rebuke to which we foresaw they would unavoidably lead. And now we confess that we are grieved to see the same course of aggravation begun again, and are surprised to see it so soon.

But it is difficult to fight against nature and to suppress its manifestations. It will overcome at times all guards that are set upon it, and by legitimate disclosures betray itself. And as Romanism is essentially a combination against the rights of mankind and the Christian religion, it will occasionally burst out to view despite the Jesuitism and the vigilance of its keepers, wherever it is allowed an opportunity to work at all. And Americans may as well understand it, and perhaps the sooner it is understood the better, that Romanism is their uncompromising foe. An entrance has been sought for it in the United States by those who dread the example and influence of a free people, in order to divide, embarrass, and conquer.

And if its own advocates and journalists are to be believed, it has its machinery for the work extensively established and in operation among us. We gather from the paragraph here cited that its members are trained to the belief that they have a vital connection with the supreme Pontiff at Rome, whose injunctions are more binding than those of earthly governments;

and whose bidding they will certainly obey. And already, though citizens of the United States, yet having higher feelings of loyalty to the Roman Prince than to any other authority, they hold themselves, says the paragraph, "more than two millions in number," "as baptized and confirmed Catholic soldiers of the Lord," in readiness "*at the first summons to assemble in rank and file.*" But for what? Is it to demonstrate "the power of the Catholic Church in the United States"? Our readers will observe the language used.

If the views in the paragraph which we have quoted are the expression of the views of the Romish press and communion in America, then our citizens, we repeat it, ought to understand it. And if a conflict is provoked on our soil, on the score of religion, by the Romish hierarchy and those under their direction, which in its results shall bear with prodigious and even crushing force upon themselves, it must be borne in mind that on them alone the responsibility will rest. We desire no strife, no animosities, no ill-will. On the contrary, we earnestly desire that all our citizens should live as becomes our national fraternity, seeking "the things which make for peace," and the highest good of all. And to this end we desire Rome to cease from her innovations, her efforts to stir up strife, and from her threats and provocations, and to teach her adherents to "lead quiet and peaceable lives in all godliness and honesty."

LABORS AMONG THE GERMANS IN CINCINNATI.

THE Rev. Mr. Winnes is doing a good work among the Germans in the city of Cincinnati, Ohio. He entered that

field under the direction of the Board, something more than a year since, a stranger, "not knowing what should befall him there." He had no house for worship, no audience, and no Sabbath-school, and no room in which to gather a school.

His monthly report, here subjoined, will show something of his manner, and give additional assurance that Romanists can be, and are, benefited by missionary labors; and in this success Protestants have a strong inducement to come to the help of this branch of benevolent effort with great earnestness and liberality. "We beg all Protestants to ponder this in connection with the Papal boast, that "Romanism is rapidly growing in the United States, *by conversion*, as well as immigration." Mr. Winnes says:

"My public services are advancing in interest. I had yesterday morning a congregation of between sixty and seventy hearers, all grown persons. The afternoon service is regularly attended; so is the Thursday evening service, and also our Bible-class on Tuesday evening. The prayer-meeting on Saturday evening is maintained every week. Our Sabbath-schools are doing well, and increasing in numbers. The one in the engine-house had this month ninety-seven in the morning. The one held in the afternoon in the Clinton-Street Church, had eighty-three children, usually present.

"In my family visits I have had many blessed hours. I trust I have sowed the seed of life in many hearts; especially among the Romanists. I have found open ears at least to hear.

"A Catholic woman I found very ill. After some questions I found that her heart was open for the truth. I preached to her Christ crucified for us, and that we must trust alone in him. At the close of my remarks she said: 'I have never before heard such precious words in all my life.' After a little time she said again, but to her sister, who sat near by her bed: 'Sister, never, never before have I heard such words!' I read a chapter and

prayed with her. I left. She thanked me heartily.

"I found two old Romanists, a man and a woman. The woman was sick. Both looked much astonished when I told them I had called to speak with them, if they pleased, on the subject of religion. I said to them: Dear friends, be not terrified; I will speak of nothing but Christ. They asked me to sit down. I did so. Then I led them to Calvary, and showed them what Christ had done for us; and that we can be saved alone by him, and not by works. After considering these things, they said: 'Sir, you speak the truth. You do a good work; the Lord give you a rich reward. I left with them a tract, and they kindly expressed a wish for me to see them soon again.

"A few days ago, I was in a family where I was once before, for the first time. The woman then drove me off with hard words, and a direction never to come into her house again. As I was round in her neighborhood, I did not know what I ought to do about calling again on her. I was a little in fear. I looked up to the Lord for wisdom and grace to do my duty. He gave me joy and strength. I knocked at the door, and I heard a voice say: 'Come in.' I went in. She and two daughters stared at me wonderfully. I said to them kindly, I could not pass in my visits by your house. I wanted to see you again. I gave a tract to the mother, and also one to each of her daughters. They began to read it. I kept still. After a while the mother laid hers on the table. I asked her if she found any thing wrong in it? She said, No; and entered into a free conversation on the subject of religion. After reading a few verses of Scripture, I left them under a very deep impression.

"In another Catholic family, I found a few women who were very friendly. Before I left they pointed out a house which they wished me to visit. I went to it, and found the family very decided Romanists. Three women came round me. I opened my New Testament and read to them. I think that the word of God was not without effect on them. They took a book from me to read, till I should come again.

"In another family where I asked to hold religious conversation, the woman cried, No! We do not need it. Her little boy stood

near by her, and seemed glad to see me. I said to him: How do you do, dear little boy? He said, very well. To his mother he cried: It is my teacher. The woman became calm, and I had a long conversation with her. And before I left, she bought a New Testament. Her two little boys come to our Sabbath-school.

"Of family visits, I have made this month two hundred and sixty, and have induced fourteen Catholic families to receive the New Testament. I have also distributed four other Testaments and one Bible, fourteen other books, and 150 tracts.

"I teach my people to support the Gospel. But till lately we had not even a congregation organized, and for six months after I began to labor here, I had but five persons among my hearers who were pious. We could not raise money then. Since that time, my small congregation has done something. Our Sabbath-schools cost us more than (\$25) twenty-five dollars last summer. We have no help for our Sabbath-schools from other people. For the *Child's Paper* we have paid about (\$12) twelve dollars. The repairs of our Church cost us about (\$25) twenty-five dollars, and we have paid some other expenses. Next year we can do something, I think, toward the support of the missionary."

FRENCH ROMANISTS RECEIVING THE GOSPEL

THE Rev. J. B. C. Beaubien, stationed at Burlington, Vermont, and who extends his labors to various French settlements in that vicinity and along the northern line of the State, in a late report writes:

"During the past month I have preached twenty times, visited at different times twenty-two families, conversed on the subject of religion with thirty individuals, and distributed two Bibles.

"The prayers of Christians in behalf of the Roman Catholics in this part of Vermont, are, I am convinced, being answered. A few weeks since another station was added to the already large number of stations I have to supply, and a number of Papists who had never heard the Gospel proclaimed, are open-

ing their eyes to the truth, and some have already asked the question: 'What must I do to be saved?'

"This state of things is more and more alarming to those who have caused my dear countrymen to have been so long plunged in ignorance. But the words and the actions now of that class of men, instead of producing the effects they have heretofore produced, seem to hasten the time when my fellow-Frenchmen shall be free from their power, and be enlightened.

"The number of those whom I believe to be not only Protestants, but Christians, is increasing, and their influence is felt all around; so that but a few Romanists dare to open their mouths against Protestants and Protestantism. And seeing the *good works* of those who once were like themselves, they abstain from doing those evil deeds, which have for so long characterized Romanists here and elsewhere."

HOW A ROMISH BISHOP RAISES MONEY.

THE Rev. J. L'hereux, who labors among the Canadian-French Romanists, in the central parts of Vermont, and reports several cases of hopeful conversion of recent date, relates the following incident in illustration of the state of things among the Romish population around him. It shows at once the degraded position to which Rome brings a people, and the vast importance of American citizens seeking to enlighten all in our land, who, like them, have renounced their independence and the authority of their consciences, and substituted in their stead the authority of a priest:

"Last Sabbath the Roman Catholic Bishop stationed at Burlington, in this State, came to Brandon, where I reside, to promote the interests of the Romish religion. He had much to say about things told him, or given him in charge when in Europe—and about images and pictures, etc., etc., which he had received for the advancement of his cause. When he had ended all he had to say about the images or idols which the 'holy Pope of Rome' had

given him to spread about in his field of labor, he began to speak very sharply to them about their church edifice. He had expected to find it finished on his return from Europe, but was disappointed, and gave them to understand very plainly that he was not going to come there this winter to freeze, 'in such a house,' and that he should take things into his own hands and finish the edifice himself. His language and manner excited both the surprise and fear of his people.

"When the Bishop had got the edifice in his possession, he called all the Roman Catholics of the place to meet him. He then informed them that a collection for the completion of the house must be taken, and ordered the man who had charge of the door, to shut it, and to keep it shut, and let no person go out. He then addressed the congregation with much severity, and assured them that not one should go out until he had made a contribution, or had paid his share toward finishing the building. This produced a wonderful scene. The people feared the wrath of the Bishop, and yet many did not wish to pay, or to such an amount as he demanded. Great confusion arose. Some who had heard me preach, ventured to cry out: 'We do not expect to buy heaven with our money.' On that out-cry, a multitude rushed to the door to force a way out. But the Bishop ran after them, and shouted to the door-keeper to maintain his position, and keep the door fast. The effort of the people was in vain. The Bishop conquered, and obtained the money."

A LAYMAN'S VIEWS OF OUR WORK.

A LAYMAN in one of the western cities, in writing to the Assistant-Treasurer of the Society, and forwarding a remittance, says :

"The cause in which you are engaged ought to receive aid and encouragement from all who desire the spread of *civil and religious liberty*. The sole aim of the Romish corporation is, to enslave the human mind by ignorance, and superstition, and gross idolatry.

"Your noble efforts are the more appreciated, I presume, by one who, like myself, was

born and raised in a Papal land, where its blighting influence has been felt for centuries, and where even now, 'the *Man of Sin*' is vigorously at work, through his emissaries, the priests, in embarrassing and hindering the free circulation of the word of God."

"May your efforts meet with abundant success in this free and happy land, and send their benign influence throughout 'the dark places of cruelty.'"

NOTICE

To the Missionaries, District Secretaries, and Agents of the American and Foreign Christian Union.

As the missionary and fiscal year of the Society closes with the month of March, you will confer a favor on the Board if you will forward to the office on the 1st day of April next, *a full and carefully-prepared report* of labors performed during the period covered by your commissions since April 1, 1855.

Let your report notice the topics specified in your commission, together with such facts and events in your field of labor as may illustrate the spirit and doings of Popery, and the efficacy of the Gospel in checking its progress. We earnestly request attention to this, as it is impracticable to prepare the annual report of the Board properly in the absence of such local information as your reports would supply.

We have received a copy of the Appeal of the Evangelical Alliance which met in Paris in August last, recommending the observance of a season of prayer weekly, for the Church and the world, which will appear in our next number.

NOTICES OF BOOKS.

WE have received from the Messrs. Harper of this city the following works :

1. **CHRISTIAN THEISM. THE TESTIMONY OF REASON AND REVELATION TO THE EXISTENCE AND CHARACTER OF THE SUPREME BEING.** By ROBERT ANCHOR THOMPSON, M.A.

To this work was awarded the first of the "Burnet Prizes," in Aberdeen, Scotland, where it was recently published, although there were two hundred and seven other competitors for it. Of its purpose the author says: "A double purpose is proposed by the present essay: The first to answer the objections of Atheists and Deists, and to examine the foundations of the true doctrine of the Supreme Being; the second to awaken a deeper and more abiding sense of His being and presence." In his effort to accomplish his purpose, Mr. Thompson has done well, and produced a work which all the friends of religion must rejoice to see. It is a very valuable acquisition to theological literature, and the Messrs. Harper have done a good service to the public in re-producing it. It is worthy of a wide distribution, and we hope it may have it. It is a 12mo of 477 pages.

2. **HISTORY OF THE COUNCIL OF TRENT, FROM THE FRENCH OF L. F. BUNGENER. EDITED FROM THE SECOND LONDON EDITION.** By JOHN McCLENTOCK, D.D.

This is a duodecimo volume of 546 pages, well got up as to paper, type, and binding; and for popular use. It is not so large as to be forbidding to the common reader, and yet it comprises the principal transactions of that famous Council. The value of the book is much enhanced by the summary of the acts and decrees which the editor has added.

We are glad to see authentic works upon the subject of Romanism multiplying. The people of our nation now need them. And if they will acquaint themselves with their contents, we shall entertain little fear of their adoption of Romanism as a religion. We cheerfully commend this work to those who desire a condensed yet reliable and well-written history of the Council which, more than any other, has given Rome its power and authority."

3. **MEXICO AND ITS RELIGION, WITH INCIDENTS OF TRAVEL IN THAT COUNTRY DURING PARTS OF THE YEARS 1851, '52, '53, '54. AND HISTORICAL NOTICES OF EVENTS CONNECTED WITH PLACES VISITED.** By ROBERT A. WILSON.

An instructive and interesting 12mo volume of 406 pages, handsomely got up. It is written in a clear and agreeable manner, and

gives the impressions of the country and its people, their habits and manners, their institutions and usages, their intellectual and moral condition, as made upon an intelligent American traveller. Its perusal can not fail to benefit the reader who desires the welfare of his own country, but has doubted in regard to the influence of Romanism in relation to it. Romanism in Mexico has had undisturbed sway, and wrought its legitimate work of ruin. The book ought to be read: a few extracts from it may be seen in another part of this number of our work.

4. **No. 15 OF HARPER'S STORY-BOOKS,** comprising the history of America, from the earliest settlement of the country, to the establishment of the Federal Constitution. By Jacob Abbott. A little work suited to children, and rendered attractive by many illustrations.

5. **HARPER'S MAGAZINE** for February, which, for variety and manner, well sustains the high reputation it has gained in the kind of literature to which it is devoted.

From the Presbyterian Board of Publication, No. 265 Chestnut street, Philadelphia, we have received

1. **HENRY ON PRAYER,** a neat 18mo volume of 273 pages. Many editions of this excellent work have been published since its author in 1710 first gave it to the public; but it has lost none of its value by multiplication. It is comprehensive in topics and especially happy in its employment of Scriptural phraseology to express the desires and emotions of the suppliant. It is a valuable auxiliary to the devotions of the closet, the family circle, or the public sanctuary.

2. **THE SYNOD OF DORT,** an 18mo volume of 260 pages, comprising the articles of that Synod, held in 1618, with an introductory essay, by the Rev. Samuel Miller, D.D. This little volume contains a large amount of information of great interest to the friends of Evangelical religion, and constitutes a valuable accession in its present form to the historical and theological literature of the country.

3. **Tracts, Nos. 178, 179; entitled, "CHRISTIAN VIEWS OF FOREIGN MISSIONS," "IS JESUS THE MESSIAH?"** also another, entitled, "CHRIST'S GRACIOUS INVITATION."

The first two are in English, the last, (a sermon by the Rev. Dr. A. Alexander, on Matt. 11: 28,) is in German. These are excellent tracts, and adapted, we think, to do great good in awakening an interest in the work of missions—in convincing the Jews that Christ is the Messiah, and in persuading men to embrace the Lord Jesus Christ as the only source of relief from the burden of sin.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF
JANUARY TO THE 1st OF FEBRUARY, 1856.

MAINE.

Dennysville. Peter E. Vose, Esq., for the Mission in France, and to make M. Victor De Pressensé L. M.,	20 00
Bangor. 1st Parish Sab. School, per Wm. P. Hubbard, Treas.,	60 00
Wells. J. B. Cook,	2 00
Limerick. Mrs. Hannah Eastman, in part to make Mrs. C. E. Morrill L. M.,	10 00

NEW-HAMPSHIRE.

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Portsmouth. Chas. E. Myers,	10 00
Hancock. Miss Anna Tuttle,	1 00
Ossipee. John Smith,	2 00

VERMONT.

Rutland. J. B. Kirkaldie,	2 00
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MASSACHUSETTS.

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Manchester. Cong. Ch.,	16 00
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Franklin. Cong. Ch.,	44 40
Upton. Cong. Ch., Young Ladies' Ben. Assoc.,	12 00
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Reading. Old South Ch.,	17 02
Worcester. Union Ch.,	21 32
Longmeadow. W. C. Goldthwait,	3 00
Monson. Cong. Ch. to make Dea. Abraham Haskell L. M.,	51 00
Dedham. James Downing,	5 00
Westboro. Evan Cong. Ch.,	42 32
Amherst. Benev. Assoc. of the 1st Parish, Mrs. Harriet P. Mack, to make herself a L. M., \$30. Others to make Dea. Eleazer Gaylord L. M., \$30.56,	66 56
Ashby. Evan Cong. Ch.,	7 00
South-Danvers. Cong. Ch., to make Rev. Jas. O. Murray, L. M.,	68 50
Blandford. Cong. Ch., to make Mrs. Chas. J. Hinsdale L. M.,	30 00
Springfield. 1st Cong. Ch., to make Richard Bliss, Hy. Morris, and Marvin Chapin L. M.s.,	108 25
Springfield. South Cong. Ch.,	55 77
Ware. East Cong. Ch., "S.", a thank-offering, \$10; Mr. Gilbert, to make Mrs. Elizab. J. Gilbert in part L. M., \$10; Orin Sage, to make Mrs. Ruth P. Sage and Miss Sarah R. Sage L. M.s. \$60; others, \$32,	162 00
Pittsfield. Walter Tracey,	10 00

CONNECTICUT.

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New-Haven. Yale College Ch., Rev. J. Day, D.D.,	25 00
Centre Ch., add Dea. F. Bradley,	5 00
South-Killingly. Rev. Jos. Ayre,	5 00
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3d Presb. Ch., Rev. W. Meekle.....	12 50	Clinton. Cong. Ch.,.....	6 84
Bapt. Ch., Rev. P. E. Collins, to make him		Tecumseh. M. E. Ch., in part.....	2 78
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Natchez. 1st Presb. Ch., Mrs. Marshall, \$25;		Feb. 1, 1856.	
others, \$15.80.....	40 80		
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